

GURU UPDESH

(TEACHINGS OF GURU)

English Version of the Discourses of
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**GRANT MERCIFUL RADHASOAMI
THY GRACE AND PROTECTION**

GURU UPDESH

(TEACHINGS OF GURU)

1. RADHASOAMI is the name of the Supreme Being. This alone is His true and real Name.

2. The Supreme Being is the embodiment of Shabd (Sound), Prem (love), Anand (bliss) and Harsh (joy).

3. The Supreme Being is all-pervading (omnipresent). At the same time He has His own separate abode.

4. The Supreme Being, in His unbounded grace and mercy, assumed the form of Param Sant Sat Guru and came into the world for the redemption of Jivas (humanity).

5. The grace of the Supreme Being envelopes all. But those who have taken His saran (refuge) and always keep Him in their mind, are the recipients of His special grace. They alone are His beloved ones.

6. Whenever one gets the darshan (vision) of the Supreme Being, it will be within oneself.

7. 'Thou' and 'I' refer to "Surat". Surat is an ansh (particle, emanation) of the Supreme Being, as the sun and its rays.

8. Ansh (Surat) always remains happy with its Anshi (Source, the Supreme Being).

9. This kind of Anand (happiness, bliss) is not to be found in the world. It can only be had at the Feet of the Supreme Being.

10. If the Surat (spirit entity) detaches itself from the world and reaches the Feet of the Supreme Being, it will attain to everlasting bliss.

11. Detachment from the world and attainment of true happiness will be secured only by the practice of Surat Shabd Yoga (union of spirit entity with Shabd or the Supreme Being).

12. Listening to the Shabd (Sound) internally, i. e., within one's self, is called 'Surat Shabd Yoga'.

13. There is none like Shabd to show the path and shed light on it. The entire creation is functioning by Shabd.

14. Shabd is resounding in the inner recesses of everyone all the time. This Shabd is called Dhwanyatmak Nam. Listening to this Shabd, the Surat (spirit) can reach its original abode or region.

15. The secrets of the Path and the method of practising Surat Shabd Yoga can be learnt from Sant Sat Guru or Sadh Guru or Their sincere and loving Satsangi (devotee).

16. Sant Sat Guru is He who has taken His Surat to Sat Lok and Radhasoami Dham (Abode) by performing Surat Shabd Yoga. He is the Special Son and Beloved of the Supreme Being, Radhasoami.

17. Sadh Guru is He who has taken His Surat to Par-Brahm Pad, i. e., Daswan Dwar (the tenth orifice) of Sants, beyond Trikuti, and who is practising Surat Shabd Yoga for going further up.

18. Satsangis are those who are engaged in the performance of Surat Shabd Yoga for

attaining the Feet of the Supreme Being, Radhasoami Dayal. They are to reach the Nij Dham (Original Abode) by the grace of the Sant Sat Guru.

19. One should find out the Sant Sat Guru of the time. Adherence to those who are no more, will not serve the purpose.

20. One can get darshan of the Supreme Being only by the grace and mercy of the Sant Sat Guru and by the practice of Surat Shabd Yoga.

21. One should engender sincere love for the Sant Sat Guru and should secure His pleasure by internal and external Satsang and strive hard for it by serving Him with one's body, mind and riches.

22. Service to the Sant Sat Guru is the service to the Supreme Being Himself. He is pleased with this very service. Service to anybody else will not secure this object.

23. One should have faith in the Supreme Being and Sant Sat Guru. As far as possible, one should conform to His Mauj (will, pleasure) and ordainment.

24. The Mauj of the Sant Sat Guru is the Mauj of the Supreme Being ; there is no difference between the two.

25. The Sant Sat Guru is always with His Satsangis (devotees) whom He has taken under His protection ; and He is looking after them every moment.

26. He who sincerely adheres to the Sant Sat Guru and has deep love and reliance in His Holy Feet, is His own. Kal (Satan) is afraid of him ; he (Kal) may try to tempt and frighten him from a distance, but he dare not come near him (devotee).

27. Where praises of the Supreme Being are sung, and the importance of love and reliance in His Holy Feet and the secrets of the Surat Shabd Yoga are explained, is true Satsang.

28. The importance of Satsang is great. One should attend it with sincerity and attention.

29. Satsang is Paras ; whoever joins it will become gold.

30. Satsang dispels doubts and delusions. Without getting rid of these, the

practice of Surat Shabd Yoga cannot be performed successfully, nor can true salvation be secured.

31. One should be nih-karam (desireless, disinterested and detached). Therefore, one should resign the pleasures and comforts of body, mind and riches to Mauj of Sant Sat Guru. Otherwise one's load of karams (sins), and one's attachment to and entanglement in the world, will go on increasing day by day ; and to the same extent one's liberation will become difficult.

32. Whatever one does, the result should be left to the Mauj of the Sant Sat Guru. One should be cheerful and pleased in all circumstances and should never complain. In this way too, one can become nih-karam (free from karams, sins and desires).

33. Lust, anger, avarice, attachment, jealousy, enmity, pride and egotism are the evils of the mind ; and the mind desires to indulge in these very evils.

34. All these evils create disturbance in the service and devotion to the Sant Sat Guru.

One should, as far as possible, avoid them and keep oneself away from the tricks of the mind so that one can save oneself from the onslaughts of these evils.

35. The mind acts through the sense-organs and keeps the Surat (spirit) tied down to the body and the world in order that it may enjoy the fruit of such actions.

36. The mind is attached to worldly objects and becomes unhappy if it has to give them up. The more the attachment, the greater will be the pain in leaving them.

37. The evils of the mind should be removed, otherwise, it will not be possible to have full faith in the Sant Sat Guru and the Supreme Being. For this reason, true and complete salvation would not be achieved. Without the grace of the Sant Sat Guru and the practice of the Surat Shabd Yoga, these evils cannot be removed.

38. Internal Satsang, viz., to listen to the Dhwanyatmak Name within, and external Satsang, viz., to associate with the Sat Guru and to recite His Bani (compositions) and read His discourses intelligently, are

indispensable for the correction and purification of the mind.

39. Worldly objects are perishable. They do not provide lasting pleasures, nor do they afford complete satisfaction. One should, therefore, indulge in them to the extent it is necessary. Sincere attachment should be generated for the Sat Guru.

40. Worldly people are subjected to immense pain at the time of death, for they have to leave the objects to which they are attached, and they feel helpless.

41. Accordingly, one should practise to undergo the process of death while living. That is to say, the Surat (spirit) should be detached from the plane of the eyes and attached to the Holy Feet of the true Supreme Being and taken to the original abode.

42. When Surat (spirit) descends to the plane of the eyes, its connection is established with the body and the world.

43. Man has become entangled in the world through his eyes and ears in particular. The mind and the body are chiefly dependent on these two sense-organs.

44. By practising devotion, the true bliss of these two senses (eyes and ears) will be obtained within, and that bliss will be such as will enhance love and faith in the Holy Feet of the Supreme Being day by day.

45. This internal bliss will not remain the same always. If it does, its keenness and intensity will be lost, devotion will become slack and love in the Feet of the Supreme Being will decrease; further progress will stop.

46. This internal bliss will not be lost at the time of death. And if it were lost, worldly desires would enter the mind. The result will be re-birth in the world; there will be no deliverance from the cycle of transmigration.

47. Hence both these contingencies are provided for in Sant Mat. In other words, the practitioner of Surat Shabd Yoga receives greater and greater bliss day by day and at the time of his death.

48. Devotion should be internal. If it is outward, it should be directed to the Sant Sat Guru. Devotion to anybody else will not bear fruit.

49. One should be a gurmukh, that is to say, one should obey the commands of the Guru. A manamukh (one who follows the dictates of one's mind) will have to wander in Chaurasi (transmigration).

50. One should have love for and fear of the Supreme Being and the Sant Sat Guru and go on enhancing them day by day.

51. One should always engage in such activities as may increase one's love, yearning and faith in the Holy Feet of the Supreme Being and Sant Sat Guru. And, as far as possible, one should abstain from those acts which may decrease one's love, yearning and faith.

52. At least two hours daily should be devoted to the service of the Supreme Being, and performance of Bhajan and Sumiran (spiritual practices of listening to the internal Sounds and repetition of the Holy Name) etc. This period of devotion should be increased whenever possible. Whenever an occasion for associating with the Sant Sat Guru presents itself, one should avail of it eagerly.

53. One should not pray for worldly prosperity to the Supreme Being or Sant Sat Guru. He knows the requirements of the Jiva and whatever He considers fit and proper, He bestows of His own accord. If, however, one's mind persists, one may express one's desire at the time of spiritual practices, but one should leave its fulfilment to the Mauj of the Supreme Being, and continue one's efforts.

54. One may now and then pray for enhancement of love and faith in the Holy Feet of the Supreme Being and Sant Sat Guru, but one should not insist or set one's mind on quick fulfilment of this wish, for, when its desire is not satisfied, the mind feels dejected and loses faith.

55. Of all physical forms, human body is the best and noblest. Bhakti or devotion to the Supreme Being can be performed only in this body. Therefore, one should not indulge in such activities as may deprive one of human body, resulting in descent into Chaurasi (cycle of births and deaths).

56. For the performance of devotion, one should be acquainted with the true Nam (Name), Dham (Abode), Rup (Form) and Leela (Sound) of the Nami or the Supreme Being. Then only Dhyan (contemplation) can be performed correctly.

57. Redemption cannot be achieved by adopting conventional names. It is essential to get initiated into the secrets of Nij Nam (True and Real Dhwanyatmak Name), which is resounding within every one at all times, and can be heard by the practice of Surat Shabd Yoga.

58. Pleasures derived from the objects of the world do not afford satisfaction to the Surat (spirit) and the mind. On the contrary, they increase thirst and desire for the same.

59. Real satisfaction will be obtained when the Surat and mind get the bliss of higher regions. This will go on increasing as one rises higher and higher. Complete satisfaction and contentment will be obtained when one reaches Nij Desh (Region of Source and Origin).

60. Sant Mat (Religion of Sants) is very easy. Its Abhyas (spiritual practices) can be performed by a child of seven, a young man and an old man of eighty years, both males and females. It comprises of four essentials or factors, viz., true Guru, true Nam, true Satsang and true Anurag (Love).

61. Every Satsangi should abstain from meat, fish, fowl and eggs and all intoxicants.

62. For one's own gain, one should not, by thought, word or deed, harass, oppress and injure anybody. Nor should one entertain enmity and jealousy towards others. One should be meek and humble at heart.

63. One should act honestly in the world, and should not, as far as possible, indulge in acts of show, display and ostentation.

64. One should not give rise to inordinate desires for sensual pleasures. One should exercise moderation in every sphere of activity.

65. Sant Mat is the most sublime of all the religions ; it is the life and soul of all of them. This alone is the true religion of the true Supreme Being. True salvation is attainable by adopting this religion alone. No other religion has been promulgated for this sublime purpose.
